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“Repentance without the offender making all the restitution that is in the power of his hand to make is as dead as faith without works.”—CHARLES A. CALLIS.

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PRIESTHOOD AND WOMANHOOD

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THE question is often asked, “What interest has Priesthood to the women of this Church?” Two mission incidents make the discussion of this subject seem timely.

Incident number one occurred in May, 1929, when a large celebration was held in Leipsig, Germany, to honour the one hundredth anniversary of the restoration of the Aaronic Priesthood. Members of the Church from all parts of the mission were present, as well as mission authorities and some distinguished American guests. After a most impressive programme one of the visiting women turned to me and asked, “What is the meaning of Priesthood to a member of your Church?”

I explained briefly that it is the delegated authority of our Father in Heaven, restored to men one hundred years ago by Heavenly Beings, that men may act in His name in any official Church capacity.

“Do your women hold that Priesthood, so-called?”

I explained that women do not directly hold that power nor exercise its authority, but that through father or husband they share in its blessings and gifts. Indeed, the highest, sacred ceremonies in the Temple, or House of the Lord, are participated in by man and woman side by side, and may not be taken by either one alone.

“But as an individual woman, or independent unit, woman has no part in exercising that delegated authority?”

“No, she has not.”

“Then, why are you women here to-day celebrating the restoration to man alone of a Higher Power, as you consider it?”

Then was given an explanation, the gist of which follows later in this discussion.

Incident number two happened recently. A group of women had been attending a Relief Society meeting while Lesson Number Five in Theology of the current series of lessons—“Authority

to act in the name of God"—was being given. Amongst the group was an intelligent woman, a non-member of the Church. The lesson was discussed paragraph by paragraph. Finally, she remarked, "We have discussed this lesson, I have read it through and it doesn't seem to concern women at all. Why should your women study this subject?" Then she asked some of the questions already quoted in incident number one.

She continued, "I read from the Lesson, 'Thus at this early date in the history of the Church the Lord had restored full authority to man to act in His name. . . . It encourages men to do good and shun evil. . . . The Priesthood is intended for every son of God who is prepared to receive it. Accordingly, in the Church of Jesus Christ of Latter-day Saints the Priesthood is widely held by the male laity, as well as by those in official positions. The equality of this practice is immediately apparent, etc.' And the closing paragraph of the lesson reads: 'And this is not all. Every male member in the Church is given some specific duty to perform, especially adapted to his capacity. With a working Priesthood of this nature, far greater efficiency is assured than in churches where the clergy alone are active. Moreover, the Priesthood of the Church possesses the actual authority to act in the name of God, and therefore its works are recognized of Him.'"

SOME VERY PERTINENT QUESTIONS RAISED

The questioner continued: "Are not women 'given some specific duty to perform,' or are they a negligible quantity? Woman is not mentioned in any part of the lesson. Are only the 'male laity' able to act for God and, therefore, is man alone recognized of Him? I would like really to know what the womanhood of your Church has to do with Priesthood?"

On numerous other occasions the above questions, with many others, have been asked by members and friends of the Church. Some of these pertinent questions concerning this subject follow:

1. What is Priesthood and how does it function?
2. Why should God give His sons a Power that is denied His daughters? Should they not be equal in His sight as to status and opportunity to perform the labours of life? Surely a just God has no favourites!
3. Are not women as a class just as good and intelligent as men as a class? Then why single out one sex for God's preferment?
4. In this day of "woman's rights" how do your women react to having men only hold the Priesthood? Do you not feel that you are discriminated against by this same Higher Power?
5. If a boy of twelve years has this gift bestowed upon him while his sister has not, does it not tend to make him grow up with a feeling that he is literally a "lord of creation," while his sister belongs to "the common herd"?
6. Does not this discrimination make men more arrogant in their attitude toward women? Do they not necessarily feel themselves the superior and dominant sex?
7. Does not this difference in religious status take away from men the chivalry and courtesy that make life association so beautiful and satisfying? Indeed, do you not feel that "Mormon" men are really less courteous and more imbued with the

reaction that the "Priesthood always precedes," and are not really as truly and naturally polite as are other men? This question has often been asked by women who are members of the Church as well as by those who are not.

8. In this day of more general study of modern psychology, the next question is natural, and bears somewhat on the other queries. Does not the fact that women cannot hold the Priesthood tend to give them an "inferiority complex," and, therefore, make their inner lives less serene and normal?

9. What is the effect on the home life of families following the past hundred years of dominance by men who hold the Priesthood? This question, in a way, includes all the others.

10. Does not this power tend to cause a feeling of "sex-rivalry" in the relation of men and women of this Church?

THE ANSWERS SHOULD BE UNDERSTOOD

The answers to the above questions should be understood by the girls and women of the Church for their own peace and progress as well as to enable them to answer intelligently all interested questioners.

To answer question number one may be quoted our late Prophet Joseph F. Smith: "What is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men." It must be understood that the Priesthood is operative for the welfare of the entire human family, not for one class or sex. Men and women share alike in its blessings and resultant joy, but for the sake of order and wise government our Heavenly Father delegated the power of Presidency in this order to His sons. Therefore, man holds the Priesthood and stands before His Maker as the one who is responsible for all official acts in Church capacity for human welfare.

Is this fair? One may ask, "Why should not women exercise that power as well as men?" This leads to the answer of question number two: Our Father in Heaven has bestowed upon His daughters a gift of equal importance and power, which gift, if exercised in its fullness, will occupy their entire life on earth so that they can have no possible longing for that which they do not possess. The "gift" referred to is that of motherhood—the noblest, most soul-satisfying of all earthly experiences. If this power is exercised righteously, woman has no time nor desire for anything greater, for there is nothing greater on earth. This does not mean that women may not use to the full their special gifts, for they are possessed of human free agency to the same extent as are men. Also, the more she exercises her innate qualifications the greater is her power for motherhood. However, this power of motherhood is so engrossing that when exercised completely, any added outside demand for time or strength would be a tax and would tend to detract from its great require-

ments. Woman may claim other activity, but motherhood should take precedence in her entire scheme of life. So our Father is entirely just, and does prove His love for His daughters as well as His sons.

MOTHERHOOD MAY BE EXERCISED VICARIOUSLY

A question may here be asked: But what of the women who through no fault of their own can never exercise their great gift? The answer is simple: Motherhood can be exercised as universally and vicariously as can Priesthood. The world needs good mothers more than any other one thing. Because a woman has been denied children of her very own is no reason why her God-given power and gift may not be exercised for the countless neglected children in every community whose mothers are unfit or have been taken from earth. All intelligent worth-while work for social betterment in private life or in organized activity is but an enlarged motherhood acting for the uplift of mankind. And in this field every would-be mother could and should be active. When the mothers of the world train their children from infancy with a "will for peace," and wars cease on earth, then may there be enough good men so that most women may exercise directly their own right to motherhood.

The next question regarding the intelligence and capability of women as a class is but an enlargement of the others. Does not the training of the human soul for advancement and joy here and hereafter call for the greatest possible powers of mind and heart? Psychologists and students generally admit that the first years of life are crucial in determining what shall be the future of the child physically, mentally and spiritually. That grave responsibility belongs, by right of sex, to the women who bear and nurture the whole race. Surely no right thinking woman could crave more responsibility nor greater proof of innate powers than that! Such power entrusted to women proves conclusively that they have been recognized and trusted. Our Father even chose a daughter of Eve to be the earth-mother and guide of His Only Begotten Son, and thus honoured womanhood for all time and eternity!

The fourth question is answered by simply stating that in this day of "woman's rights," the women inside this Church or out, who feel that they must have more than their womanhood demands, are but short-sighted and do not recognize the full scope of their God-given powers. The struggle for woman's rights is righteous in so far as it claims independence of thought and action, civic equality and economic independence for the mothers of men. It is misdirected if it hopes to give woman man's work to do or encourages her to evade her birthright—motherhood. Truly, there is in reality no discrimination between the sexes as to purpose and power only as human beings make it or permit it. All must understand that the Priesthood when exercised righteously *unites* men and women, it never separates them—unless either group, by their own acts, cuts off its power.

Question number five concerning the attitude of youth to this subject may well be answered by telling a story of the small brother and sister who were competitively discussing their future. The boy stated he could be an engineer when he grew

up and drive a huge engine. The girl said she could be a great musician and thrill great audiences with the joy of her art. The boy retorted that he could be President of the United States. For a while the little girl was somewhat silenced, for surely here her brother had the better of the argument. Suddenly a bright thought came: "When I grow up I can be a mother!" That seemed to silence the lad until his bright thought came: "but I can hold the Priesthood!"

MOTHER AND FATHER SHARE EQUAL RESPONSIBILITY

Who won? Both of them—because father shares with mother the responsibility and joy of raising the new-born life to useful maturity, and motherhood were impossible without a father. So with the Priesthood: man exercises its power, but may not partake of its greatest gifts and blessings without the woman by his side. Moreover, the exercise of the Priesthood is for woman's benefit as well as for man's. From childhood both should be made to understand and prepare for the great gifts and powers that await their maturity, and that before the great Judge they are equal. However, since man exercises the responsibility of Priesthood, his must be the deciding voice. This is but wise and just, because man, who carries the family responsibility, should actually be the leader. Leadership is necessary in all smooth-running human institutions; in the home it should be joint leadership through love and mutual understanding.

Questions number six and seven regarding man's possible arrogance or lack of chivalry may be answered together by saying that a man's attitude to woman depends largely upon the mother who trained him in youth, and the women who have most influenced his life. True, father's attitude to mother influences the growing lad, but some woman trained father!

If boys are brought up to a full realization of the importance of motherhood and its power for human good or ill, they will naturally reverence every potential mother and wish to guard her powers. So that a chivalry deeper and truer than merely polished manners will be felt by men who exercise righteously their Priesthood. A proof of this statement is the fact that the men of this Church granted woman her religious and civic independence without her even having to ask for it. No other group of men on earth have done that! In some cases women have had to fight and suffer imprisonment for just those privileges that were granted women of this Church as their inalienable right.

However, the training for true chivalry as evidenced by an outward respect and true courtesy should be given every lad in his home. Girls must be trained to merit and reciprocate that courtesy. The right attitude of the sexes toward each other depends fundamentally upon home training, and woman strikes the key-note of the home.

Question number eight implies that the women of this Church may have an "inferiority complex" but it has not been made evident. However, it is often asked and may be answered only by each woman individually. The general reply would be that if woman sensed fully the full scope of her power for human progress or retrogression there would be danger of her having a "superiority complex." For there is no greater power on earth

than motherhood! A knowledge of its full scope and possibility should make women feel neither inferior nor superior, but truly humble and willing to learn, that they may exercise that power increasingly for the improvement and uplift of mankind. If they will but grasp the full meaning of their privileges they will have no time and less inclination to feel themselves either inferior or superior, but will be happy and joyously content to do their share toward making their own little world a better place in which to live.

As to the next question which concerns the home life of the people of this Church, the answer is conclusive. The homes of to-day, as of the past, in which the Priesthood is held and exercised by the fathers and sons and honoured by the mothers and daughters are the ones where, almost without exception, peace and mutual understanding make life a continuous round of progressive accomplishment and joy for all. This condition is so general that it may be given as a rule. Exceptions there may be, but they are extremely rare. The rule is so general, in fact, that it should be taken by the women and girls of to-day as a guide for future success in home building. If you would have a truly happy home in which children may be nurtured for future progress, then do your full share to this end, but in addition encourage your men-folk to honour and exercise their Priesthood. It is in reality a key that may unlock the door of joy and accomplishment so that all may progress together.

Here it must be understood that girls and women should participate in those Church auxiliaries that fit their age and capacity, for they were designed to prepare women to study, learn, and progress toward the ideal of Eternal Motherhood as the exercise of the Priesthood causes men to reach upward toward his Father in Heaven. It should be understood also that all official acts performed by men or women in the Church auxiliaries or in Temple ceremonies are performed by certain powers being delegated by the Priesthood—those who have the right to direct these activities. So women officially appointed do exercise on their own behalf a measure of that delegated power or Priesthood; this is done always under the authority of those who directly hold the Priesthood.

The next question, that of possible sex-rivalry, concerns deeply the women of this Church, for therein may they be able to set an example to all the world. When the Priesthood is understood and exercised righteously there can be no "sex antagonism." It is impossible.

PAST LEADERS' VIEWS ON WOMEN'S RIGHTS

Let some of our leaders of the past express themselves on this subject. On one occasion Brigham Young said:

We have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man; and we think they ought to have the privilege to study those branches of knowledge that they may develop the powers with which they are endowed. We believe that women are useful, not only to sweep houses, wash dishes, make beds, and raise babies, but that they should stand behind the counter, study law or physics, or become good bookkeepers and be able to do the business in any counting house, and all this to enlarge their sphere of

usefulness for the benefit of society at large. In following these things they but answer the design of their creation.

On another occasion, he said :

Now, sisters, I want you to vote, because you are the characters that rule the ballot box.

Also :

Every man or woman that has talent and hides it will be called a slothful servant. Improve day by day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. Go to school and study, have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them. The sciences can be learned without much difficulty. I want to have schools to entertain the minds of the people and draw them out to learn the arts and sciences.

A later prophet, our beloved Joseph F. Smith, has said :

Motherhood lies at the foundation of happiness in the home, and of prosperity in the nation. God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure. The word and the law of God are as important for women who would reach wise conclusions as they are for men; and women should study and consider the problems of this great latter-day work from the standpoint of God's revelations, and as they may be actuated by His Spirit, which it is their right to receive through the medium of sincere and heartfelt prayer. If there is any man who ought to merit the curse of Almighty God it is the man who neglects the mother of his child, the wife of his bosom, the one who has made sacrifice of her very life, over and over again, for him and his children. That is, of course, assuming that the wife is a pure and faithful mother and wife. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love. The father may love his children, too; and next to the love that a mother feels for her child, unquestionably and rightfully, too, comes the love that the father feels for his child. There are people fond of saying that women are the weaker vessels. I don't believe it. Physically, they may be; but spiritually, morally, religiously and in faith, what man can match a woman who is really convinced? Daniel had faith to sustain him in the lion's den, but women have seen their sons torn limb from limb, and endured every torture satanic cruelty could invent, because they believed. They are always more willing to make sacrifices, and are the peers of men in stability, Godliness, morality and faith. No man will ever enter heaven until he has consummated his mission; for we have come here to be conformed to the likeness of God. He made us in the beginning in His own image and in His own likeness, and He made us male and female. We never could be in the image of God if we were not both male and female. Read the Scriptures, and you will see it for yourselves as God has said it.

EXPRESSION OF EQUALITY PRECLUDES JEALOUSY

When men express such sentiments regarding women one must know that such a feeling as sex-jealousy is set aside. Individual exceptions may occur, but that proves nothing. If women are expected to exercise all their faculties and magnify any gift they may possess, and that without any feeling of prejudice; if men and women admittedly stand equal before the bar of man's and God's judgment, then what more is there to be desired—and of what may either one be jealous?

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THURSDAY, NOVEMBER 2, 1933

EDITORIAL

"WE SEEK AFTER THESE THINGS"

ANOTHER year has begun for M. I. A., with the guiding thought of a slogan to be kept in mind and put into uplifting application. The slogan for the season 1933-34 is worded thus: "Inspired by the refining influences of 'Mormonism,' we will develop the gifts within us."

It opens up a wide field for discussion, along both lines of refining influences of "Mormonism," and gifts within us. What are the refining influences of "Mormonism"? What are inner gifts which might be developed? To attempt to answer the first query is to undertake a formidable task, so numerous are the refining influences; to attempt to answer the second is to look searchingly into our own minds and hearts and determine what are our individual gifts—we alone can know that about ourselves.

In thinking of the far-reaching significance of the term "refining influences of 'Mormonism,'" one is almost inescapably led to the statement in the thirteenth article of our faith that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." And in seeking after them, as a people, we make them integral parts of our religion—refining influences of "Mormonism." Beauty of nature, of mind, of spirit, of form and substance, of sight and sound, might be classed as the loveliness after which we seek. Trees in leaf or bud or flower; sunlight on the waters of a lake or gleaming from behind banked clouds; mountains capped with a crown of snow, or dressed in the green of pine and fir; gardens in which the glory of colour is hardly second to the delicacy of perfume; music which enters into consciousness to lift, to restore and to inspire; reading, the magic art of drawing us into close companionship with the greater ones of earth, to-day and yesterday; writing, which in itself is a miracle and a mystery of expression; honour, fairness, love for one another, these are but a few of the very many things which are included in those things which are virtuous, lovely, or of good report or praiseworthy; and all of them are the refining influences to which the slogan refers. To seek after them is a responsibility which rests with the individual: the gift of appreciation is one which must be developed before such seeking can be availing, and is one of the gifts which each holds within himself, ready for development.

What a glorious statement that is—that whatever is virtuous or lovely or of good report or praiseworthy, is a part of the

answer as to what religion really is! Anyone who has found ecstatic uplift in the morning wind, who has known the solace of flowers, who has felt the magic of music, and the thrill of patriotism has known something of the religious aspect of things beautiful and praiseworthy; anyone who has experienced the triumph of overcoming temptation, of rising above evil, of crushing unworthy thoughts and ambitions, has known the power of that which is virtuous; one who has patterned a life after a great example, who has sought truth and truths, present and eternal, has glimpsed the spiritual value of seeking things of good report. Perhaps in all doctrinal theological literature there is no more comprehensive, enlightening definition of the uplift of religion and faith than the thirteenth article in the statement of Latter-day Saint belief, having nothing to do with dogma or creed; nothing to do with ritual or ceremony; having only to do with spiritual values which, when acquired by an individual, would make of him a better person.

If one is desirous of knowing what phases of his faith and religious belief are concerned with the routine of every-day living, an analysis of the meaning which the thirteenth article of faith has for him would be highly illuminating. To tie the results of the analysis up with the new slogan of the M. I. A. would be to realize quite clearly what the refining influences of "Mormonism" are, and to have a fairly definite idea as to how to go about developing inner gifts through the inspiration of these influences. "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." And life abundant will open for us!—ELSIE TALMAGE BRANDLEY. (From the *Improvement Era*, September, 1933.)

M. I. A. AS A MISSIONARY

INDIVIDUAL is the responsibility that rests upon each Latter-day Saint to advance the Gospel Cause of Truth. Such is the obligation he takes upon himself with membership in the living Church of Christ. Great joy follows its complete recognition and acceptance. The desire to discharge this sacred duty may find expression in many ways. In fact, to the Latter-day Saint who is earnestly and prayerfully seeking ways and means of furthering the work of the Lord, every experience and contact becomes an opportunity to teach Truth. Such an opportunity is now at hand. As the new M. I. A. season, with its excellent courses of study and its well planned activity programmes, rich in universal appeal and interest, moves under way this autumn, it provides, to those who will wisely take advantage of it, a splendid means of presenting the Gospel message to neighbours and friends.

Young men and women of to-day are fast awakening to the solemn realization that life is not a cut and dried proposition, ever

the same; but rather is volatile and sensitive in its returns to proper—or improper—direction. They feel the necessity of something more tangible than mere creeds and dogmas to aid them in mastering the science of living well. To them, "Mormonism" has to offer an inspired way of life, with a practical demonstration of the happiness, satisfaction, and growth that follow adherence to it. They must be given an opportunity to hear that plan.

There is no finer picture of the beautiful life pattern created by the warp of Gospel principle and the woof of intelligent practice than that presented by a properly organized and enthusiastically conducted M. I. A. In its programme is to be found the actual application to life of the great fundamental principles of "Mormonism." Love of God and man, love of truth, the edification that comes with gathering together, progress through development, self-government, love of the fine arts—all find active expression through M. I. A. participation. It is the pulse of Church activity.

Many of the greatest minds of the Church have collaborated to plan and outline the programmes of the M. I. A. The Gospel message, as it has been adapted for each age group in the light of present day problems and conditions is presented in its most acceptable form. Our friends, from boys and girls of Bee-Hive and Boy Scout age to men and women of mature years may find in M. I. A. spiritual and educational instruction, and wholesome, uplifting recreation. To all ages, M. I. A. holds special appeal.

In the universal language of music, drama, and art, that knows no barriers of temperament, creed, or race, we may find an opening wedge into the interest of our friends that may lead to a further investigation of our message. Moreover, an evening of such activities is a sermon that our friends will help to preach to themselves, by their participation. Truly, M. I. A. can be made an effective missionary.

Our individual responsibilities? How better can we fulfil them than by whole-heartedly co-operating with our Branch M. I. A. officers to build as complete an organization as our local facilities will permit, to vitalize it, to support it with our active interest and with our talents. Then can we invite our friends to join us in enjoying the magic thrill of growth, and the zest of learning to live well!—RICHARD S. BENNETT.

AS WE look around us, we see the things that man has made changing and passing away, but the things that God has made have infinitely greater possibilities. With all of man's great skill, the things he makes and controls will all in time pass away. Apart from God, man can accomplish little, but through obedience to His laws, we can gain all the knowledge we need to enable us to fill our part in the great eternal plan, and we have the promise of eternal life, and joy and progress in worlds to come.—WILLIAM ESTES.

PRIESTHOOD AND WOMANHOOD

(Concluded from page 711)

Indeed a woman who would sacrifice the greatest of all earth professions, that of motherhood which is hers by right of sex, for the puny reason of proving that she could do a man's work as well as any man, or for any other reason, is something less than a true woman, and is to be pitied as well as condemned. While on the other hand it is but a small and puny-souled man who could wish to humiliate woman as a class and keep her as the inferior sex. For men can never rise superior to the women who bear and nurture them. The man who fears the dominance of woman or suspects that she is now attempting to take revenge on man for the centuries that her sex had been held in thralldom before the law—such a man admits his own inferiority, and condemns his own beginnings.

WOMEN RECOGNIZED AS EQUAL

When women are recognized as the equal and partners of men in the good game of life, and given the privilege of travelling side by side with them while sharing equally the load, they will be more than willing to accord men the presidency of all domestic councils, and will always look up to him as a leader—when, only when, he is a worthy leader. The history of family life in this Church is ample proof of that statement. The normal woman is glad to be led—in righteousness; she craves the companionship of a man, a real man; one whom she may honour and respect and on whose wise judgment she may lean. There are times when a man desires the same support from a good wife. So that in the last analysis, life to be complete must be shared by well matched "team-mates," each one carrying a full share of the load, but with a comfortable understanding that man is the leader, for his is the final responsibility for family integrity. When this relation is understood and practised, there can be no room for sex-rivalry; it is just crowded out of the picture—where it belongs.

Here the thinking woman may remark, "All this is very well, if all men were righteous and naturally leaders, and all women were rather shrinking by nature and glad to lean on someone and be led. But what about the countless cases where unquestionably women possess greater powers of leadership than their husbands, or where the husband is unable to lead or even provide for himself, to say nothing of the family?"

It is undeniable that there are weak men as well as weak women, and it is equally true that such men are often attracted and marry strong, capable women, and vice versa. What then?

Brigham Young partly answered the question when he said, on one occasion :

I have counselled every woman of this Church to let her husband be her file leader; he leads her, and those above him in the Priesthood lead him. But I never counselled a woman to follow her husband to hell!

Families in such cases must make their own adjustments. The wise woman, however, will place her motherhood above every claim and not allow it to become secondary to anything. The

wise man will accept the situation and be content to be the titular head of the family only, giving his best so far as his capacity allows. If a man is vicious or unwilling to do right, that brings in another factor, and is not within the scope of this discussion. Women are weak and fall in error, too; but that is beside the question.

In the Church, however, it is different. There no adjustment can be made. The Priesthood always presides and must, for the sake of order. The women of a congregation or auxiliary—many of them—may be wiser, far greater in mental powers, even greater in actual power of leadership than the men who preside over them. That signifies nothing. The Priesthood is not bestowed on that basis, but is given to good men and they exercise it by right of divine gift. But woman has her gift of equal magnitude, and that is bestowed on the simple and weak as well as upon those who are great and strong. Sex enters here and is indisputable. It is eternal—so why quarrel with it? A wiser Power than any on earth understands why a spirit in the far off beginning was male or female. On earth there is waiting work for each to do.

The important thing to consider here is that there is scope in this Church for every woman to exercise all her greatest powers and talents. If she is a natural leader then in her own field may she demonstrate and use her powers to the utmost. No one could or would hold her back.

Never in history have women enjoyed the freedom of thought and action accorded the women of this Church. In the temples and sacred buildings of the past women were not permitted to go beyond the outer court. In the Jewish synagogues to this day women are not permitted to worship with the men; they are separated by a distinct wall or barrier. While in the Temples of the restored Gospel a man may not partake of the highest ordinances without his wife, and in life pursuits she is given her entire independence.

This gives to woman a mighty responsibility which, if she honours and uses, will be increased in power upon her; but if she ignores it or treats it lightly or fails to magnify it, she may lose that which she now possesses and thereby forfeit her birthright.

For this great privilege women in this Church should be eternally grateful and willing to use and cherish this precious and priceless relationship. Where much is given, much is expected.

A FINAL SUMMARY QUESTION

A final question may be asked: "With the restoration of the Gospel in its fulness, all righteous men of this Church were given the right to hold the Priesthood—a privilege unknown for ages and not shared by men outside this Church. No commensurate gift was bestowed on the women, for motherhood is a universal gift for woman in every age, the heathen and degraded, as for the women of the Church. Where is the justice?"

The answer to this question summarizes the entire discussion. Indeed, the women of this Church are equally honoured, for they share with father or husband all the resultant privileges and blessings of Priesthood. "Neither is the man without the woman, nor the woman without the man in the Lord." Exalta-

tion is impossible for man alone. The full understanding of this privilege should sober every woman in this Church and cause her to pause when any temptation to worldliness or weakness comes her way. She may be a real support and inspiration to one who literally holds a measure of authority to act for God on earth; or she may be the opposite. Which shall it be? She surely has a privilege not shared by women outside of this Church. Indeed, hers is the gift supreme: to be the mother and guide of priests and men of God! Hers is the privilege of teaching the lad to honour or despise the great gift which awaits him; she it is who implants his desire to honour or disregard his sacred calling. As the girl grows she retains the same privilege; as sister, sweetheart, or wife she may ridicule and taunt, or encourage and bless the lad or man who is to hold this sacred power. So who may decide as to the greater gift?

The womanhood of modern Israel have a joyous responsibility. They must never lose sight of their greatest privilege—to be the mothers and companions, hence the inspiration, of righteous men who hold the Holy Priesthood. They must ever hold to the ideal of the Mother of the Gracchi; while scorning the wiles and temptations of the world must they gather round their own or potential children with the joyous thought, "These are my jewels!" When woman understands her full and complete power for building righteousness on earth she will sense that the gift of motherhood, direct or vicarious, is the greatest of all gifts and will be forced to exclaim, "My cup is full; I cannot ask for more!"—(*Relief Society Magazine*, October and November.)

A TESTIMONY

THERE is no salvation but in the way God has pointed out. There is no hope of everlasting life but through obedience to the law that has been affixed by the Father of Life, "with whom there is no variableness, neither shadow of turning"; and there is no other way by which we may obtain that light and exaltation. Those matters are beyond peradventure, beyond all doubt in my mind; I know them to be true. Therefore, I bear my testimony to you, my brethren and sisters, that the Lord God Omnipotent reigneth, that He lives, and that His Son lives, even He who died for the sins of the world, and that He arose from the dead; that He sits upon the right hand of the Father; that all power is given unto Him; that we are directed to call upon God in the name of Jesus Christ. We are told that we should remember Him in our homes, keep His holy name fresh in our minds, and revere Him in our hearts; we should call upon Him from time to time, from day to day; and, in fact, every moment of our lives we should live so that the desires of our hearts will be a prayer unto God for righteousness, for truth, and for the salvation of the human family. Let us guard ourselves so that there may not come into our souls a single drop of bitterness, by which our whole being might be corroded and poisoned with anger, with hatred, envy or malice, or any sort of evil. We should be free from all these evil things, that we may be filled with the love of God, the love of Truth, the love of fellowmen,

that we may seek to do good unto all men all the days of our lives, and above all things be true to our covenants in the Gospel of Jesus Christ—PRESIDENT JOSEPH F. SMITH.

NEWCASTLE DISTRICT CONFERENCE

GOODWILL and friendship characterized the sessions of the Annual Fall Conference of the Newcastle District held Sunday, October 8th, in the Alexandria Hall in Sunderland. Attendance at the evening session was notably larger than usual, and it is estimated that over sixty per cent. of those present were friends and investigators. Their desire for literature was an evidence of genuine interest and appreciation.



BRANCH PRESIDENTS OF THE NEWCASTLE DISTRICT

Seated, left to right: Thomas Dinsdale, Shildon Branch; Thomas W. Turnbull, Gateshead Branch; William H. Allason, West Hartlepool Branch; Charles M. Ellwood, South Shields Branch.

Standing, left to right: Thomas Rudd, Skelton Branch; Alexander M. Morris, Hexham Branch; James A. Thompson, Middlesbrough Branch; Frederick William Oates, Sunderland Branch.

President James H. Douglas and Sister Rintha Pratt Douglas conducted the departmental work of the morning session. Their admonition and encouragement were gratefully received by the members. The necessity of works, with faith, was stressed by President Douglas.

At the afternoon session, the authorities of the Church, Mission and District were sustained unanimously by the members present. Also, President Sylvan E. Needham, Jr., read the statistical report of the district for the past four months. He stated that there were 770 meetings held in the district during this period, an average of five more meetings per month in each branch than were held during the previous report period. The four Elders labouring in the district spent 773 hours tracting,

distributed 22,225 tracts, 612 pamphlets, 20 copies of the Book of Mormon, 89 copies of other Church works, and engaged in 1,219 Gospel conversations. There have been 26 baptisms in the district in the past ten months, seventeen of which have been performed since May. All of the branches are at present under the direction of the Local Priesthood.

The theme of the conference, "Is 'Mormonism' here to stay?" was discussed by the travelling Elders and the branch presidents to conclude the afternoon session.

Sister Rinthia Pratt Douglas, in her address in the evening session, enumerated and refuted many of the misconceptions that the people of the world have of "Mormonism." She also said that there was not money enough in the world to have induced her to leave her loved ones and the luxuries of a comfortable home for a term of mission service; but that when the Lord called, through His servant, she was willing to come without receiving any recompense, and without considering the sacrifice that she would have to make. President Douglas, in his remarks, characterized the Latter-day Saints as an upright, honest, truth-loving people, and stated that, in crossing the American continent more than one hundred times, he has never found a people of higher standards. Referring to the efforts of the saints and Elders to present the Gospel message to all peoples, he said: "Truth will prevail, and methods of spreading the Gospel will advance, so that every creature will hear the word of God—the Restored Gospel." District President Sylvan E. Needham, Jr., pointed out that the kingdom spoken of by Daniel is the Kingdom of God restored to earth, and no power can ever overthrow it. Elder Robert H. Booth, visiting from Wales, also bore his testimony to the strength and eternal aspects of the Gospel.

The conference was under the direction of President James H. Douglas of the British Mission, and the auxiliary meetings and activities were directed by Sister Rinthia Pratt Douglas, consulting supervisor of auxiliaries, and president of the Relief Societies of the British Mission. Also in attendance were Elder Robert H. Booth of the Welsh District, and President Sylvan E. Needham, Jr., Elders Heber I. Boden, John E. Owens, Alonzo W. Stringham, and Ralph J. Pomeroy of the Newcastle, District.

ELDER HEBER I. BODEN, Clerk of Conference.

FROM THE MISSION FIELD

Transfer: Elder Harvey F. Freestone was transferred, on October 17th, from the Liverpool to the Leeds District.

Branch Conferences: *Newcastle District*—The Middlesbrough, Gateshead, Shildon, West Hartlepool and South Shields Branches met in conference on successive Sundays during the past season. Before each conference the travelling Elders conducted a week's tracting and advertising campaign to stimulate interest among members and investigators.

Manchester District—Bolton Branch, October 15th. "The First Principles of the Gospel," provided the theme for discussion.

Doings in the Districts: *Norwich*—Members and friends of the Yar-

mouth Branch enjoyed a social evening under the auspices of the M. I. A. on Monday, October 16th.

Saints of Lowestoft held a branch M. I. A. social on Wednesday, October 17th. Games and refreshments were the order of the evening. Sixty were in attendance.

London—At a baptismal service held at the Shoreditch Baths, October 14th, ten souls were baptized by Elders Bruce W. Hoggan, Howard M. Cullimore and E. M. Rowe. Confirmation followed on the next Sunday.

Manchester—Harvest season has been the theme for many branch festivals throughout the district during the past season. Sunday services, too, have been devoted to thanksgiving. The unusually large attendance at the functions stands as an evidence of their success.

Scottish—In the capacity of an M. I. A. Social, members and friends of the Edinburgh Branch met on October 11th. Games and refreshments added to the enjoyment of the evening.

Welsh—One hundred and fifty people attended the opening social of the Merthyr Branch M. I. A., held in the I. L. P. Hall on Thursday, October 12th. The evening's entertainment consisted of a pie and pea supper, followed by a concert.

Three applicants for Church membership were baptized on October 13th, by Elder Herbert T. Edgar. Confirmation followed the same evening.

INSPIRATION

WORDS which proceed from the tip of a tongue,
 Those formed by the point of a pen,
 Units conceived to interchange thoughts,
 Are words created by men.

But the flames which arise from the innermost soul,
 That glow in a darkness of night,
 Calling words forth to speak unconceived thoughts,
 Are of God's inspirational light.

— LEE BERRY.

DEATH

KIDD—Catherine Kidd, although not a member of the Church, requested, before her death, that the Elders conduct her funeral in her own home. Services were held October 10th, under the direction of Elder Heber I. Boden, of the Newcastle District. The grave was dedicated by Elder John E. Owens.

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